[74 cont.]

609 In general, the inhabitants of Vanikoro made a favorable impression upon Dillon; they even boarded the ship unarmed (7). If

7. Dillon, pp. 166, 173.

301

Fig. 3. Man with nose and ear ornaments.
(G. Küppers-Loosen Coll.)

609
[177] shortly thereafter D'Urville found the situation exactly reversed, this is only further proof of how revolutionary an effect an acquaintance with European cultural elements has on the [75] customs and views of the natives. Events such as the murder of Bishop Patterson, on the other hand, can undoubtedly be traced to religious motives, in an effort to ward off unknown and presumably harmful influences.

600 Finally, we should like to mention a few not unimportant details which do not exactly fit into a description of the culture.

[143 cont.]

000 the members of his kin group must do it (3). The men on all the

3. Joest in Baessler, p. 379.

152 islands are unusually jealous and try to prevent any stranger from
609 approaching the women. Joest asserts that death was the price
604 the women had to pay for any kind of intercourse with Europeans,
and the seducers had to pay heavy fines. Dillon tells of a duel
837 on Vanikoro following a case of adultery, and both duelists were
578 killed (4).

4. Dillon, p. 197. D'Urville, pp. 164, 183; 323 (Gaimard). Lesson, Revue d'Anthropologie, V, p. 269. Dewar, p. 248. Joest in Baessler, pp. 378, 386.

841 Menstruating women may not sit with others. The moon is regarded as the cause of menstruation (5). If a woman becomes

5. Joest in Baessler, p. 383.

843 pregnant, one can tell by the swelling of her navel that she is carrying a boy, or, in the opposite case, a girl (6). Pregnant

6. Joest, ibid.

[285] women carry a small mat -- whether habitually is uncertain -- plaited out of pandanus strips, patterned with black stripes and with a finely plaited border, black edging, and cowrie decorations at the corners (7). If it is a first pregnancy, the man must

[113] 7. Etheridge in Record Austral. Mus., IV, 7, p. 304. (The specimen described is 10 1/4 inches square.)

548 567 [145 cont.] jointly in case the father cannot be ascertained. Boys are often killed; girls, as a rule, are again sold as prostitutes (5).

5. Joest in Baessler, pp. 384 ff., 399.

575 [171] Coote states that the club life of Santa Cruz seems to be very similar to that of the New Hebrides (6). In view of his

6. Coote, p. 154.

superficial knowledge, he could only have inferred this from the life in the bachelors' houses. Nothing of the well-developed club life of the Banks Islands and the New Hebrides is reported for Santa Cruz. Nevertheless, masked dances and the accompanying secret societies do not seem entirely foreign to the group. At [535] any rate, a bark-cloth dance mask from Santa Cruz is [146] preserved in the ethnographic collection of the Geographisch-Ethnographischen Gesellschaft in Zurich (1), and a tradition of

1. Verbal communication from Director Foy.

773 Nukapu, one of the Reef Islands, tells of a woman who, during an attack by natives from Tongoa Island, disguised herself with coconut leaves to resemble a spirit and, using a sharp-edged triton shell, killed almost a hundred enemies, one by one, as they entered the spirit house (2).

2. O'Ferrall, p. 288.

574 609 [262] Foreign guests are received in the bachelors' house on Vanikoro and the Reef Islands, probably everywhere. On Vanikoro they are sometimes offered betel as a gesture of welcome, but above all they are served cooked fish, taro, coconuts, and bananas wrapped in leaves. The chief provided food for the guests, and Gaimard, as an Ariki, always received twice as

574 [146 cont.]
609 much as his servant and the natives. In Nufiloli hot breadfruit
[262] and yams were served while the most respected natives sat around.
Coote was later also received in the chief's house and was again
576 served breadfruit there (3). On Taumako, Quiros mentions the

3. Gaimard in D'Urville, pp. 327f., 335ff., 343 (in Nama Gaimard slept in the chief's house, but this can scarcely be regarded as normal). Coote, p. 154.

embrace as a gesture of greeting. Joest, on Ndeni, mentions nose-rubbing, also on hand and foot; otherwise, according to him, the only greeting is a kind of grin upon meeting. Upon departure, the native at most says: "I am going now" (4).

4. Dalrymple, p. 128. Joest in Baessler, p. 392.

763 When a man feels that his end is near, he divides his
[428] personal belongings so that a part goes to his son, a part to his brother, and a part to other relatives (5). On the southern

5. O'Ferrall, p. 223. According to Codrington, p. 63, the nephew usually inherits, more rarely the sons, but this probably applies at most to the Reef Islands where mother-right prevails.

islands, Te Mami, Utupua, and Vanikoro, if death is slow in coming, the dying person is taken into the spirit house in order
000 to hasten death (6). On the day of death, the members of the

6. O'Ferrall, p. 230.

[153 cont.]

773 according to another, a piece of the main island. The stones which the volcano ejects supposedly always go back in again and are hurled out anew (3).

3. O'Ferrall, pp. 224, 225, 228, 230ff.

775 776 The mythological position of the spirits that were associated with the chief Natei and made him rich and powerful is uncertain. They [154] dwelt in the interior of Ndeni, and it is questionable whether we are dealing with spirits of the dead or other mythological beings (1). White people were formerly re-

[609]

1. Codrington, p. 167.

garded as spirits; when a European ship approached, no one dared speak aloud, and sick persons stayed far from the shore so that the Whites could not see them and cast a spell on them (2).

2. O'Ferrall, p. 225. Joest in Baessler, p. 388.

778 Edge-Partington shows illustrations of amulets and one that was worn like a finger ring, which, according to him, contains the teeth of famous warriors in the little tapa bundles and helped the wearer make good bow-shots, as well as a tusk and stones in the form of sling-stones, which are added to the packets of feather money and are said to be more highly prized than the money itself; their actual function has not been determined (3).

3. Edge-Partington, I, 158, No. 3; 163, Nos. 5-7.

535 We have already spoken of traces of the presence of masks (4). Other dances are performed by men and women

4. Cf. p. 139.

/156 cont./

999 Today, besides Mr. Matthews, only one missionary of
197 the Melanesian Mission periodically lives on Nitendi, and coloni-
167 zation by Whites has never been very great. Thus there is little direct contact between Whites and natives on the island itself.

181 The inhabitants of Nitendi do not enjoy a very good repu-
648 tation and are regarded as war-like and aggressive, probably not entirely unjustly, for Mendaña himself, the discoverer of the island, was greeted with a hail of arrows, even before he landed.
[609] This was the customary welcome accorded almost every stranger in Melanesia, however, and if elsewhere strangers were first induced to land then attacked, this in itself shows the more candid and more courageous character of the Nitendi men. And in fact, they seem candid and not very crafty, at least in comparison with the inhabitants of the New Hebrides. Now that they have become accustomed to generally peaceful intercourse with Whites as a result of missions and recruitment, they are, in contrast to other Melanesians, gay, trustful, and obliging, even in
[596] front of Whites. Only a slight infraction of their etiquette, however, arouses spontaneous enmity. Then they reach for the bow and arrow, but their anger quickly subsides, especially if they do not have the advantage, and a payment will usually atone for the crime. Often it seems as though they fight only to satisfy their laws. The beginnings of gratitude are there.

181 A sense for the comic is strongly developed. There is
522 great fondness for ridicule, and their wit seems to be keen and to the point. A man's weak side is grasped in a moment and forever afterward it is laughed at and ridiculed. They have no compassion. Other people's suffering leaves them cold or amuses them, whereas their own pain is very strongly felt, not so much chronic suffering as acute injury.

231 Animals are tortured out of carelessness, but domestic
355 animals are well cared for. Children are treated tenderly (1),

1. [Probably everywhere the smaller
854 children are carried by the mother on the left hip in the bark-cloth shawl,

/202 cont./
584 not supposed to know any unmarried girls, except prostitutes. The girl herself cannot oppose marriage with a man she finds uncongenial. There seem to be no marriage ceremonies. Gen-
585 erally the woman follows the man, but the reverse may also
591 occur, and not infrequently the spouses even live in different villages.

592 A man must build a separate house for every wife, the family house, in addition to which there is the women's house
[609] where the women and girls spend the day (3). A stranger is for-

3. [Cf. above, p. 54.]

bidden, under penalty of death, to enter the residence-village [made up of family houses and the women's house], and even most of the members of the village are forbidden to visit the women's house, under penalty of death.

591 The girls move into the women's house at about seven years of age; the boys live in the men's house as soon as they are weaned (4). [A certain part of the beach in front of the villages

4. [The puberty rites for the boys have already been mentioned above, p. 12.]

is reserved for men and women, respectively (5).]

5. [Speiser, Südsee, p. 297.]

834
562
[152] Thus, the separation of the sexes is extraordinarily strict (6). /203/ and the men are extremely jealous. A stranger

6. [For the following remarks, cf. Ethn, I, pp. 142 f.; Speiser, Südsee, pp. 295 f. -- The situation is different on the Reef Islands, where, according to Speiser, Südsee, p. 302,